

DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

JANUARY, 1864.

JOURNEYINGS OF BISHOP TALBOT.—The Rt. Rev. Dr. Talbot, Missionary Bishop of the North-West, has just completed one of the most extensive, certainly one of the most fatiguing and uncomfortable visitations ever performed by a Bishop in the Christian Church. The nearest approaches to it in modern times are the well-known missionary tours of Bishop Mountain in Canada, and Bishop Heber in India. Bishop Mountain, in his visitation of the Red River country, during two months in the summer of 1844, travelled two thousand miles, chiefly in a canoe, much of the time camping out at night; but he was supplied with attendants and with many comforts. Bishop Heber's tour in India, though of great extent and duration, was (owing to his relation to the civil government) attended with a certain degree of state; and it was wholly free from those hardships, toils, and privations, and even servile labors, which have fallen to the lot of our North-Western Missionary Bishop, and which he has so cheerfully borne.

On this journey and visitation, Bishop Talbot has been occupied six months, travelling between three and four thousand miles—over the plains, up and down the eastern face of the Rocky Mountains, across the mountains, through Utah, across the great basin to Carson Valley, over the Sierra Nevada to San Francisco, thence back to Carson, hither and thither in Nevada, back across the great basin, the Rocky Mountains, and the plains—in wagons, in stages, in ambulances—guarded through hostile tribes of Indians by escorts of armed men—sleeping in tents, in coaches, and by the wayside; sometimes performing himself the offices of cook and groom; sometimes, for weeks, night and day, tossed in most indifferent coaches over routes which are made roads only by travel—in the earlier period encountering the heat of the plains, in the later period, the deep snows of the mountains.

The Church may well thank God that He has given such zeal and energy to this servant of Christ, and has preserved him through the toils and dangers of his great journey.

NEW-MEXICO.—The Domestic Committee await the arrival of Bishop Talbot before taking action in reference to the establishment of missions in

New-Mexico. The Bishop recommends the establishment of a strong mission at Santa Fé. The Board of Missions, at their annual meeting, suggested an associated mission. While the preliminary action is pending, the Committee will be happy to receive communications from any whose minds have been turned to this field. It will be a difficult one, requiring in the missionaries peculiar qualifications. Let us hope and pray that the Divine guidance will lead to it the right men.

NEVADA.—The work of the Domestic Committee in Nevada is beginning under most favorable auspices. For information, we refer to the correspondence in the present number. The Bishop, it is expected, will call for at least two more missionaries to go out in the spring. Who will listen to the call?

OREGON AND WASHINGTON.—At the late annual meeting, the Board of Missions gave expression to its sympathy with Bishop Scott in the peculiar difficulties of his mission, and to its earnest desire for more laborers in that field. The Board especially desired to see at least one associated mission, on the itinerating plan, established at some proper point in Oregon or Washington. The suggestion is an important one, and we pray that it may lead to early practical results. Three or four of our clergy, who have been trained to ideas of this kind of work, could, in this way, accomplish great things for the Church of Christ on that coast.

TENNESSEE AND TEXAS.—One of the missionaries in each of these dioceses has lately returned and reported to the Domestic Committee. The sufferings to which they were subjected, partly on account of their loyalty to our Church and country, were of no ordinary kind. The Committee were happy to direct the payment to them of their salaries up to October last, and believe that the knowledge of their case will draw out increased offerings to meet this unexpected expenditure, which was about \$1100.

MISSIONARY AGENT.—The Domestic Committee have appointed the Rev. A. T. Twing, Rector of Trinity Church, Lansingburgh, N. Y., Missionary Agent for one year, to present the claims of our Domestic Missionary field throughout the country. The Committee heartily commend him to the clergy, and to the parishes which he may visit.

FREE LIST.—We call attention to the notice on the second page of the cover, relative to the gratuitous circulation of the SPIRIT OF MISSIONS among the clergy. It has been found necessary to limit the free list to that part of the clergy whose parishes contribute to one or both branches of the work of the Board of Missions.

NEW-MEXICO.

The following letters from Bishop Talbot, written for the information of the Committee, but with no view to publication, are inserted with some fear as to the Bishop's displeasure—with none as to the interest they will have for the friends of missions. Matters chiefly personal to himself and his associates are selected; the results of his observations as to missionary work in New-Mexico being already published in his report submitted to the Board. The letters are not a complete itinerary of the expedition to New-Mexico, which was finished on the Bishop's second arrival at Denver; for he found it impossible, amid the toils and pressing duties of the journey, to make them such.

NEBRASKA CITY, *May 21st*, 1863.

Messrs. Rich, de Mora, and Jarvis are all here, and we start in a few hours upon our long journey, trusting to the guidance and protection of Him who sends us on this mission of love.

I received a dispatch from them on their arrival at St. Joseph, on Thursday evening, fourteenth; and, judging from the low stage of water, that they would not reach us till Monday, at once started for Omaha, where I was greatly needed. Returning on Tuesday, nineteenth, I found them here. They all seem to enter heartily into the work assigned them, and I doubt not we shall be able to make the weeks between us and it pass pleasantly in preparing our plans, and trying to be mutually beneficial to each other. We shall have our little sanctuary by the way, and not only in our tent, but, I trust, also in many a camp of emigrants we shall unite in the prayers and praises of the Church. Pray for us, that God may bring us safely through, and crown our efforts with his blessing!

I believe I have omitted nothing necessary to the proper conduct of the journey, yet shall probably find, when we are fairly off, where some addition to our comfort might have been made. We could easily procure food at the ranches all the way to the mountains; but there are no accommodations for sleeping, and so I have added a tent to the outfit. And I have preferred to have our own arrangements

also for cooking. We can fare better, and it is more economical.

We hope to reach Denver in about eighteen days; spending the Sundays, of course, in our tent, or in holding services in camps—making the driving time fifteen days.

NEBRASKA CITY, *May 25th*, 1863.

I wrote you on Thursday last that we should be off in a few hours. While in the very act of starting we were delayed by the most terrible storm I have known in this country, and have been unable to start till this morning. We are now ready, and shall be off in a few minutes. The weather is delightful, and the prospect is, that it will continue so. The party get off in good spirits, and I trust we shall get through safely and with as little exposure and trouble as possible. The journey is a very formidable undertaking, and it will require all our patience and hope to keep us up. We crave an interest in your prayers. We hope to spend Trinity Sunday at Fort Kearney, and the first Sunday after at Julesburgh.

FORT KEARNEY, *June 1st*, 1863.

We reached this post on Saturday evening, too much fatigued to inform you at once of the fact; but I cannot leave this morning, as we are on the point of doing, without a line to you. Our journey so far has been without accident of any kind. The brethren have enjoyed it for the most part, the scenery and surroundings being entirely novel to them; but to all of us it has been hard work, having every thing to do for ourselves. We will write you fully on our arrival in Denver, which will be about two weeks. Next Sunday we hope will be spent at Julesburgh, two hundred miles west of this post. Our horses brought us through to this point in capital style, and all were surprised at the rapidity with which we came, having averaged about forty miles per day. Yesterday we held three services, and had good congregations—in the morning and evening especially—all took part in the services; the sermons preached were by myself, Mr. Rich, and Mr. Jarvis. We have been most hospitably entertained by our friends, and leave the place with the most pleasing recollections of our visit.

DENVER, *June 16th*, 1863.

I found no opportunities, such as I could have wished, for writing by the way; nor could I even catch the first mail after

my arrival here on Saturday, after a weary drive of three weeks. I leave with Messrs. de Mora and Rich at seven A.M. to-morrow, upon the stage, for Fort Union, our first point in New-Mexico. I regret to say that my efforts in the way of economizing travelling expenses by taking a private conveyance have not resulted altogether to my satisfaction, though there has been a large saving so far. In the first place, I have to report that, having desired to secure Mr. Jarvis, I offered him the seat which otherwise I should have given to some one who would have relieved the Bishop and clergy of the hard labor necessary on the trip. Mr. Rich, who improved every day for the first week, broke down completely by the middle of the second, and I was compelled to leave him at Cottonwood, half way to Denver, whence, after resting a week and holding service on Sunday, he came on by the coach, and reached this place twenty-four hours before me. Señor de Mora gave out one hundred miles short of Denver, and came on also by coach. Strangely enough, Mr. Jarvis, too, (having left his watch where he staid on Friday night,) left me within fifteen miles of Denver; and so, though starting with three fellow-travellers, I drove into this Rocky Mountain city alone! This was a strange end of our grand start. Messrs. Rich and de Mora, though now recovered, are, I believe, unable, as they certainly are unwilling, to try the wagon to New-Mexico. They had, I found, no proper conception of the trials of the journey, and the loss of time necessary if it be made otherwise than by stage. And this consideration presses upon me also. I am as willing as they are to take the coach, as the work is wearing upon my strength.

We spent Sunday together here, and the whole services of the day were deeply interesting. Mr. Hitchings, the rector, will give you his impressions and send you a remittance — a collection for the Domestic Committee having been made at the morning service. I was very anxious to have this self-supporting territory also a contributing one. You will, doubtless, hear from it occasionally. I think I have secured a valuable man in Mr. Jarvis, and trust he will find it best to spend his life here.

The promise of the church here is great. They are now enlarging the building bought and consecrated last year to about treble its present capacity! Mr. Granger is also doing well at Central City. We

held a service to-day at Camp Weld, and had a very large congregation. We were all present except Señor de Mora, who was a little unwell. Arriving on Saturday, we have been compelled to remain here till to-morrow, as the stage leaves but once a week. Please remember us to our fellow-workmen of the Domestic Committee, and, commending us to their prayers, think of us in your own.

FORT UNION, *June 29th, 1863.*

I have to report my safe arrival, with Rev. Messrs. Rich and de Mora, at this post, on Wednesday evening last. The mail being weekly, I have had no earlier opportunity to do so. We left Denver in the coach of Wednesday, June 17th, and were just eight days in making the trip, which, for various reasons, was an exceedingly toilsome and uncomfortable one — more so, I think, than it would have been in our missionary wagon. Yet I am not sorry that we left it behind; for I am assured by the officers of the post and others, that without an armed escort we should have been exposed to great danger. It is deemed very perilous to travel even from this point to Santa Fé — one hundred miles — alone. Robbers infest the mountain-passes, and travellers are frequently despoiled, and even murdered. We are obliged, therefore, to wait till Wednesday for the stage; thus losing two or three days here, which we could spend to greater advantage elsewhere.

Messrs. Rich and de Mora desire to be remembered to you. They are both feeling the labor of the journey, but, I trust, will be none the worse for it in the long run. I beg to be remembered to each member of the Domestic Committee, and to ask their prayers and yours for God's blessing on the work they have assigned to us.

P. S. — We had two services yesterday in English, which were well attended.

SANTA FÉ, *July 12th, 1863.*

I know it will gratify you and the Committee to learn that at our service this evening I baptized an adult, and confirmed two persons, both likely to be very valuable to the Church. Our services have all been largely attended and full of interest to us, and, we are sure, also to the people. Several gentlemen meet me to-morrow, before we leave for Taos, to confer about the establishment of the Church here. We all agree that the prospect is good for the gathering of a congregation,

comprising the best—perhaps all—of the American families.

One of the persons confirmed is an influential gentleman; the other, a lady, and head of a family.

COLORADO.

On his return into Colorado, Bishop Talbot spent a month in a visitation of its parishes and stations, and in recruiting himself preparatory to his journey to the regions beyond. We give two letters written during this period.

CENTRAL CITY, *Aug. 4th*, 1863.

I promised to write to you on last mail-day from Denver, but was quite unwell, and had to keep my bed; and since then I have felt too completely down, from want of rest, to do so. I now only report that I came on Friday last to the mountains, and on Sunday preached in the morning at Nevada, in the afternoon at Central, and evening at Black Hawk. In the afternoon, I confirmed five in Central, and am to confirm the sixth—a sick lady—in private, this afternoon.

The congregations were all large. In the afternoon, the chapel here (a room the vestry have purchased) would not contain the people, and our service was held in the theatre, where at least two hundred attended. All seemed deeply interested in the solemn service. Mr. Granger is working with zeal and efficiency, and the parish is in a flourishing state. We made collections for the Domestic Committee on Sunday in this parish, amounting to nearly \$50. The parish comprises Central, Nevada, and Black Hawk. Mr. Granger will inform you.

Mr. Jarvis officiates at three places—Empire, Idaho, and Gold-Dirt. To the last two—one six, and the other ten miles—he walks, the only way he has to go. He lives, for the present, at Central, which is more convenient to his appointments than any other point.

I go to-morrow to Gold-Dirt, and spend next Sunday at Empire and Idaho—eight or ten miles apart.

I do not now feel equal to the visit to Nevada, but earnestly wish to go.

DENVER, *Aug. 21st*, 1863.

I have at length determined that I can-

not turn back, on any account, and expect to leave on Monday next, immediately after the close of my visitation to Colorado, for Nevada Territory. I have rested here sufficiently to enable me for the hard overland journey.

In Central City we made collections for the Committee, which have been remitted to the Treasurer. Last Sunday a second collection was made here, the whole amounting to over \$100. It is proposed by the Churchmen of Colorado to return to the Committee the full amount of its appropriation to the Territory, and I think they will do it. The only difficulty will be found in the need of great outlay for themselves. Since I wrote, the vestry of St. Paul's, Central City, have purchased a room for a chapel, and installed Mr. Granger in a neat parsonage, the latter entirely out of debt. Here, about \$2000 have been expended in an enlargement of the church edifice, which I consecrated last Sunday. A member of the Church has also built a parsonage of two rooms—study and bed-room—for Mr. Hitchings. It is contemplated to start a Church-school at once. One has already opened at Central. These are evidences of real progress, which it affords me great pleasure to mention. Nor is the spiritual edifice lying waste. I confirmed six well-prepared candidates at Central; thirteen, last Sunday, here; and five or six more are ready to come forward before I leave. These last were almost determined upon the step before. The last confirmation passed, and they regretted their indecision. Next Sunday, therefore, the opportunity will be offered them to renew their vows.

Mr. Jarvis, your missionary, is working most faithfully in the mountains. I trust the people of his mission will yet contribute all his support. Since last year some who would have contributed liberally have met with the reverses incident to mining; but the miners are becoming hopeful again, and I trust will fully sustain him. If not, the plan spoken of above will be faithfully worked, and the Churchmen of both Denver and the mountains will return much, if not all, that you expend in Colorado for this year.

To-morrow I will endeavor to make out my report of the expedition to New-Mexico, which I have not before been able to do. I am happy to say that I am quite well again, having only been worn out by fatiguing travel in the most oppressive weather.

NEVADA.

THREE months were consumed by Bishop Talbot in journeying to and from Nevada, and in the visitation of that Territory. His letter, dated November tenth, in Utah, awakened fears that he might be snowed in, in the mountains. We learn from a friend that he arrived at Denver, this side of the Rocky Mountains, on the nineteenth of that month, greatly exhausted; and his own letter informs us that he reached Nebraska in safety on the second of December.

GREAT SALT LAKE CITY, UTAH, }
Sept. 1st, 1863. }

I reached this point in safety last evening, and you will be pleased to know that I am half way from Colorado to Nevada. Please hurry the missionaries to meet me there.

My journey hither was very toilsome, and I rest a few days before going further. This will give me an opportunity, too, to write my reports, which I shall forward from this point, and which, I trust, will reach you in time for the meeting of the Board.

I hope to have opportunities for observation here, but not much more. The door is not open for us, but I think the day is not distant when it will be, and then we shall find willing hearers; at least, such is my hope.

There was not the slightest trouble from Indians on our way from Denver, and those beyond this point, having committed no depredations upon the coaches since the sixth of July, I trust I shall have nothing to apprehend by the way, after leaving here.

My desire is to get on as fast as possible, as I know they are anxiously expecting me in Carson Valley. It will be very necessary for me to be in New-York this fall, if we are to do any thing for New-Mexico, but I shall be strongly tempted to go home first, overland, toilsome as the journey is; for my absence, in any case, will not be less than five or six months; but I will not decide this till I have encountered the remaining week of overland travel. Think of a jurisdiction requiring two weeks, night and day, in a crowded coach, to go from one of its stations to another, and you will form a pretty good idea of the size and the labor of my own.

Is it not impossible for one Bishop properly to administer it?

VIRGINIA, NEV. T., Sept. 11th, 1863.

I reached this distant portion of my field yesterday, and at once inform you of the fact. I shall be better able, in a few days, to speak of the field itself. The Rev. Mr. Rising is absent, and ill, in San Francisco, and there I shall consult with him in a few days. His knowledge of the field will greatly help me in arranging my visitation. He is, I trust, suffering only from overwork, but, from what I learn, it would be very imprudent for him now to attempt to join me here. The shortest and best way seems, therefore, to go to him.

This country seems, at a glance, destined to become, if it is not already, one of the most important of all our mission fields. Very thankful am I that fellow-laborers are on their way to it. I passed through the Reese River mining district on my way here, and was sorry that I could not stop for a few days. I shall probably be obliged to go back to it, and settle one of the missionaries there. Last March it was almost entirely without inhabitants. There are now at least twenty-five hundred in Austin and Clifton, the two towns which have sprung into existence in a few months. The population is probably, to a great extent, temporary. But a year will settle things down, and I cannot but think the eastern portion of the Territory destined to contain a very large permanent population. This is probably the richest mining country in the world, and it is developing with a rush and a rapidity which, in old and settled portions of the country, it is difficult—well-nigh impossible—to understand. We must do what we can, and all we can, as a Church, to lay the foundations of society here upon a Christian basis. Every species of evil abounds. It is our work to introduce the Gospel and the Church of Christ. May we have grace to do it, before the openings visible on every hand are shut against us! I will write fully as soon as I know what my course will be.

VIRGINIA, Sept. 21st, 1863.

I returned on Saturday from San Francisco, where I spent only two days, feeling that I ought not to leave the people here without services, in the absence of their rector. I received from Mr. Rising the information I sought, and this week commence a regular exploration of the Territory. It presents, I think, one of the

finest fields, in some respects, which the Church has ever been called to cultivate. The mineral wealth of Nevada is surprising, and its rapid development equally so. Here is a population of fifteen thousand, in this city and Gold Hill, one mile distant, where, four years ago, there was not a house! Nor could any description of mine convey to you an accurate idea of this community.

The principal business street of the town presents a scene of bustle and activity which I have seen nowhere else, outside of our great cities. I can compare it, in this respect, only to your own Broadway. I suppose the like can nowhere else be found. The whole mountain-side is covered with buildings, many of them of stone and brick, and some of them really elegant establishments. The house in which I am a guest will compare favorably with most of your comfortable houses in New-York. Think of a house so far away from "civilization," with all the "modern improvements," as you say in New-York! Water throughout; gas-pipes ready for use as soon as the works now in progress are completed; every comfort that you could have anywhere, and in a town four years old, dating from the very first cabin! Is it not wonderful? How impossible it is for the Church at the East to realize that what is to be done in this country admits of no delay! We ought to have been in every rising town in Nevada at least two years ago. Thank God, we are awaking to our duty at last. I am more and more convinced, however, that we had better wait, than send into this field men unfitted for the work. If ever there was a country where *live* men were needed, it is here. They ought to be men of more than average ability, for their congregations are far above the average of those at the East. Men, and women too, of liberal culture, are those with whom we have to deal.

The ungodliness which prevails here is appalling. The clergy who come must feel that they come to meet and cure it. The task imposed upon them is greatly more difficult than that laid upon them in the older and more settled portions of the country. It will need, therefore, that they be "full of the Holy Ghost and of wisdom," seeking only to win souls for Christ. This city is not to be taken as a sample of the rest. It is in a region of incalculable wealth, and it has done for the Church what, probably, no other will be able to

do. It has built and paid for a church costing nearly \$30,000! and this in less than one year after Mr. Rising came! It must be remembered, when we speak of a church of this cost, that a similar one could be built with you for \$5000 at most. Material and labor are both exorbitantly high. Still, the \$30,000 have been raised, and the church will be consecrated before I leave. In other places the growth will be slower. But an active and really earnest missionary can plant the Church almost anywhere in this region, with full confidence that the people will second his efforts, and to the extent of their ability sustain him in his work.

I trust that the brethren appointed by the Committee are now on their way, and that I shall be able to see them settled before I leave.

There is one other point of great importance which I especially wish to occupy at once. The Reese River district, two hundred miles east of this, is thought to be as rich. Last March there was not a house in Austin in that district. Now it is a busy town, with its mills at work, its thronged streets, its substantial stone houses, and contains not less than three thousand people, covered by all kinds of shelter, from the good stone house down to the canvas tent, and even the booth of pine boughs! In a year it will be a city. There are earnest Churchmen there, from this place and San Francisco, and we ought to be there now with our missionary. The church building will doubtless have to wait till lumber is less than three hundred and fifty dollars the thousand feet!

In the Esmeralda district, one hundred miles south of this, is Aurora, which has just been placed by a joint survey under the authorities of California and Nevada, within this Territory. Here, too, one of the missionaries ought to be placed. I shall see the country next week, and will then know more about it. It is another rich mining district, and contains a large and intelligent population, many of whom are from San Francisco. Between this and that are many places of greater, or less importance—Carson, the capital of the Territory, Dayton, Silver City, Empire, Washoe, and others, all of which I shall visit before I leave, after which I will inform you of their wants, and of the probabilities respecting the success of missions.

I will write again before I leave, and after I have visited the places named.

Meanwhile, I commend my work and myself to your prayers and those of my brethren of the Domestic Committee.

AURORA, Oct. 6th, 1863.

This place being decided, by joint survey, to be in Nevada, and not in California, I came down last week, reaching the town on Saturday p.m. On Sunday I held two services, which were well attended, and have since found a number of communicants of the Church. I am now taking measures for the establishment of the Church, and fully expect to relieve the Domestic Committee of any further payment to the clergyman who comes here than the amount needed to reach the field. The town is already an important, and promises to be a large and permanently prosperous one. The highest degree of intelligence and social refinement is found here, and not only among the actual Churchmen, but the people generally, there is an earnest desire for a clergyman.

I am more and more convinced that care is necessary in the selection of men for this field. The demands of this place, for instance, are quite up to those of the most intelligent of your Eastern parishes in every respect. In some things they are higher. Our Nevada clergy must be earnest pastors, as well as good preachers. They ought to be men of large missionary hearts, and capable withal of attracting and attaching the people. All sorts are found here, and all will need the pastor's care.

The Churchmen here will organize a parish this evening, and probably call Mr. Stoy. I shall probably place Mr. W. M. Reilly at Carson, the capital, and shall need another for Dayton and neighborhood. Then I wish to get a good man for Reese River, and one, I think, is needed in the Humboldt district also.

But the object of my stay here will be defeated if I write longer. I must spend the day in making acquaintances, and endeavoring to further the work of the Church in that way. I leave to-morrow for Carson, where I am to be on Thursday evening. Thence to Virginia, to consecrate the church edifice and hold a confirmation. From that point, before I leave, I will write you again.

VIRGINIA, Oct. 13th, 1863.

I have yours of the ninth and eighteenth September, the latter received to-day. I need hardly assure you that I deeply sympathize with the Domestic Committee in

the loss of the two faithful members who have passed to their reward since I last had the pleasure of meeting with you. I had learned to love them both, not only as faithful and earnest workers in the Master's vineyard, but as personal friends. Of Gov. Bradish's death I have no particulars. That of Mr. Seymour was fearfully sudden, but was it not, at the same time, glorious? Might not any one of us properly wish for such a call—from the act of worship in the Church on earth, to the praises of Paradise? "Blessed," indeed, "are the dead who die in the Lord, for they rest from their labors, and their works do follow them!"

I am sure you will be pleased to learn that I have just received a letter from two prominent and wealthy gentlemen at Aurora, Esmeralda county, giving me the welcome information that the result of my efforts there will be the full support of a clergyman, and prompt attention to his "*other necessities*," (the italics are theirs,) from the first. They ask for Mr. Stoy, and I have just written affirmatively.

I returned yesterday from Carson. They are moving vigorously there also, and I hope to be able to take Mr. Reilly, too, entirely off your hands. I shall deem it my duty to wait their arrival. I am assured by many friends that my visit to Nevada has done much good to the prospects of the Church in this very important part of my jurisdiction, and trust it is not presumption to believe that it is so.

VIRGINIA, Oct. 15th, 1863.

I have this moment received yours of September twenty-first, containing the welcome intelligence that Rev. Messrs. Stoy and Reilly were to leave on the steamer of the twenty-third. I am now only waiting for them, and may expect them at San Francisco in a day or two. I have addressed a note to Mr. Stoy at Stockton, and have already advised you that he will go to Aurora, and be supported. I have not yet arranged to take Mr. Reilly, too, off your hands, but expect to do so before I leave. I confirmed one at Carson last Sunday evening.

The church here was consecrated in the morning. Rev. Messrs. Rising, (Rector,) and Whitaker, of Gold Hill, were present.

GREAT SALT LAKE CITY, UTAH, }
Nov. 10th, 1863. }

I reached this place on my way East, at eleven last night, and stop over till three

A.M. to-morrow. I felt it my duty to come this way, instead of going by sea, as otherwise I should have failed to see what I think is to be one of the important districts in Nevada, that of Reese River. There will be several towns, Austin, Big Creek, and others. Last March there was not a cabin in the district! Now, at Austin alone, there are two miles of houses—counting from Upper Austin to and including Clifton, all of which is as one town—many of them substantial stone edifices; and this where lumber is four hundred dollars per thousand feet, and carpenters' and masons' wages nine dollars per day! It is a little doubtful yet where the largest permanent population will be, whether at Austin or Big Creek. The spring will determine this, and I shall try to be ready with the best man I can get for either or both.

Bannock City, of which you asked me in one of your late letters, is now nearly deserted. It is surrounded only by gulch or placer diggings, which soon run out, and, I think, will not be a point for missionary effort. Virginia City, seventy or eighty miles north of it, however, promises better. There, and at other places near by, quartz leads have been found, and I doubt not that by another season Eastern Idaho will need our attention. It is not possible for me to visit it now—both because I am greatly worn down by this extended visitation, which, by the time I get home, will have reached full six months, and because also of the rigor of the winter. The snow is now five to ten feet deep between me and Denver! A passenger whom we met yesterday was badly frozen, and I feel it necessary to hurry through before the Rocky Mountains become even more dangerous from this reason. I am, so far, in health and safety. I trust to be so to the end.

I have often wondered whether any of my Eastern brethren can realize the toil and discomfort of this long visitation! Three weeks, night and day, in a miserable stage, with only two opportunities to change one's clothing, or to get a single night's sleep, and those two at distances of six hundred miles! God be thanked that He has given me strength for such a work; and more, has, I trust, given me success in my work for Him! Where, at my consecration, the voice of the Church had never been heard, we have now flourishing parishes and devout worshippers. My three clergymen—two, indeed, for one

left just as I came—are now fifteen; and all these, I am sure, are laboring zealously and faithfully for "Christ and the Church." But I must rest rather than write to-day. I telegraphed you this morning of my arrival.

I felt obliged to stay in Nevada till I saw both Mr. Stoy and Mr. Reilly. The former will be supported in full, I have no doubt, and the latter, I think, is virtually off your hands. You will hear from them. I am glad to welcome them both, as I do most heartily. Thank you and the Committee for them.

I hope to be in New-York this winter—as early as I can; it will be late in January probably—for I must rest at home.

OMAHA, NEBRASKA, Dec. 3, 1863.

I have great pleasure in announcing to you my safe arrival in this city, at five A.M. yesterday, after a most toilsome journey of a month from Virginia, Nevada. I stay here over Sunday, and then go directly home, where I shall remain probably a month, admitting, meanwhile, my deacons to the priesthood. As soon as I am sufficiently rested I hope to see you in New-York, spending a little while *en route* in Indianapolis, where my wife has been very ill. A telegram to-day announces her recovery, and saves me the necessity of postponing important duties in Nebraska.

Carson City—Rev. W. M. Reilly.

Through God's blessing, I have at length reached my destination. Taking all things into consideration, I think the passage out was very pleasant. We had, it is true, two or three days of rough weather, but did not mind it very much.

I left Mr. Stoy in San Francisco, and hastened on in order to see the Bishop, if possible, before he returned to the East. I reached Virginia on Saturday, the twenty-third of October, and to my great delight found the Bishop there; and, I assure you, I am much pleased with him. Nor am I alone in this. All are delighted with him. Everywhere I go, all who have met him speak in the highest terms of him, and wish that he would come and live among them. He goes East, I assure you, leaving a deep impression for good behind him.

But to return. He has appointed me to officiate in this place, Carson City, together with Dayton and Washoe City. The two last-mentioned places I have not yet visited, but hope to do so soon. And even

of Carson I can not say much at present. It will take me some time to find out and collect the scattered members of the Church. However, I can say this already: I have found a few who love the Church, and because of their love to Him whose servant I am, have extended every kindness toward me. I have no doubt that, with God's blessing, in a short time I shall be able to establish here a self-supporting parish. But we need the prayers of all, that God may cause our work to prosper; for I assure you the country greatly needs the Church and the Church's influence. You have no idea of this country. Murder is an every-day occurrence. One man was shot dead here yesterday. An hour or so later another was badly wounded. One man was killed in Virginia on Sunday last, and another yesterday. This morning's paper gave notice of six murders committed within the last week. Surely it is a time to pray that grace may be given us to enable us to fulfil the Master's work, and be the means whereby many may be turned from their erring ways to serve the living God.

Mr. Stoy has not yet reached Nevada. I expect him every day, and indeed hope that both he and the Bishop will spend next Sunday with me.

You will please excuse this hasty scrawl, as I have to write when and where I can, and I need not tell you that accommodations for writing, or in fact any thing else, are not the best. But we must take things as we find them, and hope they will improve as we go along.

Later date.

In my last letter I informed you of our arrival in this Territory, and the great pleasure which it gave us to meet our Rt. Rev. Father in God, before his return to the East. Since then we have not been idle. Mr. Stoy has gone to Aurora, and I have no doubt ere this has organized a parish there. I also have entered upon my duties here in Carson, with every prospect of success. In fact, I did not anticipate such a hearty welcome. I had no idea that I should find here men so much interested in the Church. They are both willing and ready to render me every assistance in their power. We have already organized a parish, which we have named St. Peter's. Had we the means, we would immediately go to work to build a church. But it requires a large amount of money to build even a small church here. A

church will cost in Nevada about three times as much as one of like proportions would in the East. We must wait, at least till spring. We have, however, begun to collect our funds. Already nearly one thousand dollars have been subscribed, and as soon as we can get one thousand or fifteen hundred dollars more, we will begin. A lot for building purposes has been already promised; so you see we are making ready, and when spring does come, I can assure you no effort will be spared. In no place is there greater need of a church, and in no place, I am fully persuaded, does so much depend on the immediate erection of one. The strength of the congregation for years to come will, I think, entirely depend on our success in being able to provide a place for worship now. At present I hold morning service in a school-house, and evening service in the court-house. Thus far the services have been well attended.

I have thus far found some ten or twelve communicants, and about thirty persons who in former years were accustomed to attend the church. I have also organized a Sunday-school. On the first Sunday I had eight scholars, and on Sunday last, which was the second since the organization, seven more were added. I think in a few weeks our school will number about thirty scholars. I have not yet been able to visit Washoe City, but I hope to do so during this week.

I will report in regard to it as soon as possible.

Aurora—Rev. W. H. Stoy.

After a long and tedious journey by sea, myself and family arrived safely at San Francisco on the twenty-first of October. Having rested there a day and night, we passed up the San Joachin River to Stockton, where our brother, the Rev. G. G. Gasman and family, reside. I spent a few days to rest and to arrange for leaving my family for the winter, when I again embarked in the stage-coach; and having been on the road three days and a night, passing through Sacramento, Folsom, Placerville, and over the Sierra Nevada Mountains, I reached Carson City on Saturday, October thirty-first, where I rejoined brother Reilly, who had preceded me into the Territory by about a week. Spending a few hours here, I pushed on to Virginia, where, to my very great joy, I found the Bishop still waiting for me, and ready to extend to me

a most cordial welcome into the Territory. Here also I met the brethren who had preceded us in the work, Rev. Messrs. Rising and Whitaker. On Monday, November second, Mr. Reilly joined our party at the hospitable residence of Charles L. Strong, Esq., of the Gould and Curry silver mine, and we spent a most delightful evening together, holding what might be styled a primary convocation, talking of our future fields of missionary labor and encouraging one another by the mutual expression of the kindest hopes, while we all looked upon our noble and energetic Bishop with pride, and felt renewed hope and confidence from such missionary guidance. On Tuesday, November third, the Bishop bade us all adieu, and amid the kindest expressions of love, reverence, and devotion from his clergy and friends, he started on his long and wearisome journey over the country homeward, purposing on his way to visit the Reese River district in this Territory.

I arrived here at the city of Aurora on Thursday evening, November fifth, bringing with me letters from the Bishop, and was gratified to find myself promptly met by two gentlemen who are very much interested in the establishment of the Church in this place.

I have been, of course, so short a time in this place, that I am as yet very little acquainted. There are here very heavy mining interests and a population of about twenty-five hundred; the town is but two years old, and yet it has many good brick and stone buildings, and a few rather elegant residences. An attempt has here been made to build a house of worship by the Baptists, but has failed. The Romanists have a small chapel. Our Church people are not many in number, but possess wealth, and seem interested in building up the Church. The initiatory steps have already been taken to organize a parish. As soon as our organization is completed, I trust we shall progress rapidly, and at the reopening of good weather commence the erection of a church. It is also my hope to be able very soon to resign the missionary salary, and to have the entire support for myself and family from the people. We can only strive hard, work vigorously, and pray to God for the increase. The mass of the population here are not very accessible, but it is confidently hoped that, when a suitable place for Divine service is finished, that the attendance will be large, and that many souls will be turned from the ways of death, to the paths of peace and holiness.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from October 1st to December 10th, 1863.

Maine.

Bangor—St. John's,.....	\$28 60	
Gardiner—Christ,.....	93 55	\$122 15

New-Hampshire.

Dover—St. Thomas',.....	15 00	
Epping—St. Philip's,.....	2 00	
Portsmouth—St. John's, a lady,.....	5 00	22 00

Vermont.

Guilford—Christ, Miss Field,.....	1 00	
Norwich—St. Barnabas',.....	2 08	
Seventh Regt. Vt. Vol., at Camp Bar- rancas, Fla.,.....	10 00	18 03

Massachusetts.

Boston—St. Matthew's,.....	5 00	
Granby—Benoni Preston, Esq.,.....	2 00	
Lowell—St. John's,.....	14 20	
North Adams—St. John's,.....	10 00	
Pittsfield—St. Stephen's, Mrs. S. O. Newton,.....	50 00	81 20

Rhode Island.

Newport—Trinity, Mrs. Edward King, (of which \$5 is special,).....	20 00	
Portsmouth—Rev. Alex. Prouditt,...	2 50	
Providence—St. John's, part of Ad- vent Coll., \$188.61; Morning S.S. quarterly pledge to Bp. Lee to Dec. 1, '63, \$125,.....	818 63	
Redeemer,.....	29 51	

Collections at the Annual Meeting of the Board,.....

Woonsocket—St. James',.....	\$269 50	
	10 00	\$645 12

Connecticut.

Cheshire—St. Peter's,.....	10 00	
Danbury—St. James',.....	4 77	
Guilford—Christ,.....	15 00	
Hartford—Christ,.....	51 18	
St. John's,.....	83 55	
Kent—St. Andrew's,.....	2 30	
Litchfield—St. Michael's, \$15; from "S." \$10,.....	25 00	
Middle Haddam—Christ,.....	15 30	
Middletown—Holy Trinity, by a friend of missions,.....	20 00	
New-Britain—St. Mark's,.....	36 10	
New-Haven—St. John's S.S.,.....	20 00	
St. Paul's, for Bp. Talbot's Miss.,.....	105 21	
Trinity,.....	129 35	
New-Milford—St. John's,.....	46 73	
Newtown—Trinity,.....	24 60	
Quaker's Farms (Oxford)—Christ,.....	2 35	
Sandy Hook—A Friend,.....	5 00	
Southington—Redeemer,.....	2 00	
Southport—Trinity,.....	9 33	
Waterbury—St. John's, for the Ch. at Nemaha, Nebraska,.....	200 00	
Windham—St. Paul's, for Bp. Whip- ple's Mission,.....	2 15	
Woodbury—St. Paul's,.....	5 00	815 52

New-York.

<i>Amenia</i> —St. Thomas',	\$ 4 00	
<i>Brooklyn</i> —St. Mark's',	10 00	
<i>Cooperstown</i> —Christ, a member,	5 00	
<i>Delhi</i> —St. John's',	21 60	
<i>Flushing</i> —St. George's, through Am. Ch. M. S.,	200 00	
<i>Greenwich, Washington Co.</i> —T. R. I.,	10 00	
<i>Herkimer</i> —Christ,	1 00	
<i>Hyde Park</i> —St. James',	50 00	
<i>Lithgow</i> —St. Peter's',	5 28	
<i>Monticello</i> —St. John's',	5 00	
<i>Morris</i> —Zion,	18 00	
<i>New-York</i> —All Angels',	2 00	
Annunciation, "D. A. C." special, Calvary, a member, (of which \$10 special),	5 00	
Grace, a lady, \$100; "F." (of which \$5 special,) \$105; J. D. W., special, \$25,	110 00	
St. Paul's, Mrs. W. E. Laight, special, St. Thomas', a lady, special,	230 00	
Transfiguration, last third of first annual payment for a missionary at Plattsburgh and Bellevue, Nebraska,	25 00	
A daughter of the Church, thank-offering,	100 00	
"E." eleventh quarterly payment of salary of a missionary in Minnesota,	5 00	
"N. S. S.",	50 00	
<i>Pierpont</i> —Christ,	100 00	
<i>Richfield Springs</i> —St. John's, Mrs. J. Whitney,	2 50	
<i>Saugerties</i> —Trinity, a member,	5 00	
<i>Somers</i> —St. Luke's',	5 00	
<i>Waddington</i> —St. Paul's',	4 00	
<i>White Hall</i> —St. Paul's',	2 00	
<i>Yonkers (South)</i> —Mediator,	4 50	
	5 00	989 88

New-Jersey.

<i>Camden</i> —St. Paul's, (of which for Bp. Whipple's Miss., \$5; and for Bp. Talbot's, \$5),	47 75	
<i>Newark</i> —Trinity, a member,	25 00	
<i>Princeton</i> —Trinity,	2 00	74 75

Pennsylvania.

<i>Birdsboro'</i> —St. Michael's,	8 28	
<i>Chestnut Hill</i> —St. Paul's, Mrs. E. Boudinot, \$10; a member, \$10.,	20 00	
<i>Douglasville</i> —St. Gabriel's,	10 87	
<i>Eckley</i> —St. James',	10 00	
<i>Erie</i> —St. Paul's',	18 00	
<i>Kingessing</i> —St. James',	23 62	
<i>Philadelphia</i> —Advent, for Iowa and Oregon,	61 42	
Calvary Monumental,	50 25	
St. Jude's, for Bp. Whipple's Indian Miss.,	20 00	
St. Luke's',	557 22	
St. Mary's, (Hamilton),	16 61	
<i>Pottstown</i> —Christ, semi-annual,	20 00	
<i>Pottsville</i> —Trinity, \$20.23; third birthday of little sister, \$1.,	21 23	
<i>Sunbury</i> —St. Matthews',	4 40	886 90

Delaware.

<i>Brandywine Hundred</i> —Grace,	1 00	
<i>Leves</i> —St. Peter's',	9 10	
<i>New-Castle</i> —Emmanuel,	29 30	89 40

Maryland.

<i>Baltimore City</i> —Christ, Jas. Hooper, Jr., Esq.,	25 00	
<i>Cecil Co.</i> , Elkton—St. Mark's',	17 00	
<i>District of Columbia, Washington</i> —"Sigma",	30 00	
<i>Frederick Co.</i> , Frederick—All Saints', "A. B. C.",	10 00	
<i>Prince George Co.</i> , Bladensburg—St. Matthews, \$2.50; B. O. Loundes, Esq., \$7.50,	10 00	92 00

Kentucky.

<i>Jefferson Co.</i> —St. Matthew's',	\$56 75	
<i>Frankfort</i> —Ascension,	25 00	\$81 75

Ohio.

<i>Cincinnati</i> —St. John's',	51 00	
<i>Cuyahoga Falls</i> —St. John's',	4 00	
<i>Gambier</i> —Harcourt Parish,	17 57	
<i>Massillon</i> —St. Timothy's,	16 72	
<i>Oberlin</i> —Christ,	2 63	
<i>Pomeroy</i> —Grace, for Oregon,	11 00	
<i>Ravenna</i> —Mrs. E. S. Comstock,	5 00	
<i>Youngstown</i> —St. John's',	18 00	
<i>Worthington</i> —St. John's',	4 25	180 17

Indiana.

<i>Cambridge City</i> ,	8 45	
<i>Fort Wayne</i> —Trinity,	8 00	
<i>Logansport</i> —Trinity,	7 50	23 95

Michigan.

<i>Clifton</i> —Grace,	2 00	
<i>Copper Falls</i> ,	5 00	
<i>Jackson</i> —St. Paul's',	23 00	
<i>Kalamazoo</i> —St. John's',	6 10	
<i>Niles</i> —Trinity S. S., for Loyal States,	9 34	
<i>Ontonagon</i> —Grace,	9 30	51 74

Wisconsin.

<i>Beaver Dam</i> —St. Mark's',	1 00	
<i>Beloit</i> —E. S. S.,	10 00	
<i>Fox Lake</i> ,	2 00	
<i>La Crosse</i> —Christ,	2 00	
<i>Prescott</i> ,	8 00	
<i>River Falls</i> ,	2 25	
<i>Sheboygan</i> —Grace,	8 00	
<i>Wagon Landing</i> ,	1 14	29 49

Illinois.

<i>Chesterfield</i> —St. Peter's',	5 00	
<i>Kewanee</i> —St. John's',	5 00	10 00

Missouri.

<i>Jefferson City</i> —Grace,	10 00	
<i>Kirkwood</i> —Grace,	40 55	
<i>St. Joseph</i> —German Mission,	20 00	
<i>St. Louis</i> —St. John's',	37 50	
<i>Sharpsburgh</i> —St. Jude's',	10 00	118 35

Iowa.

<i>Iowa City</i> —Orphan Home,	1 00	
<i>Mount Pleasant</i> —St. Michael's',	2 50	
<i>Othumwa</i> —St. Mary's',	1 50	5 00

Minnesota.

<i>Stockton</i> —Trinity,	2 00	
<i>Winona</i> —St. Paul's',	8 50	10 50

Nebraska.

<i>Bellevue</i> —St. James',	4 35	
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Dakota.

<i>Yancton</i> ,	3 00	
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Colorado.

<i>Denver</i> —St. John in the Wilderness, ..	21 10	
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Oregon.

<i>Oregon City</i> —St. Paul's, Rev. S. M. Fackler,	10 00	
<i>Roseburg</i> —St. George's',	20 70	
<i>Salem</i> —St. Paul's',	3 00	83 70

Miscellaneous.

Interest on Voorhies Fund,	90 00	
Interest on Lorillard Fund,	350 00	440 00

Legacies.

<i>New-York</i> —Legacy of the late John Knickerbacker, Esq., of Waterford, \$10,000, less \$500 for Government tax,	9,500 00	
<i>New-York</i> —First dividend on the residuary estate of the late Caroline L. Griffin, of New-York, ..	1,250 00	10,750 00
Total,		\$15,440 40

Epiphany.

To the Bishops, Clergy, and Laity of the Protestant Episcopal Church:

BRETHREN: THE FOREIGN COMMITTEE, in their Annual Report to the Board of Missions in October last, expressed their disappointment in not having received during the financial year ending at that time a sum sufficient to meet the necessities of the work in this department, even upon its present limited scale.

The Committee felt, moreover, that these Missions, reduced by the death and withdrawal of missionaries, while means were not in hand to fill the ranks of its laborers, presented a spectacle which could not be contemplated, by any earnest friend of the cause of Christ, without distress.

The statements of the Committee, on the occasion above mentioned, were listened to with marked attention, and there was evidently a consciousness on the part of those present of a great want in the Church at large, of any thing like a proper appreciation and heartiness in her missionary work. This consciousness found expression in earnest discussion and reports, and there seemed to be, at the close of its session, the entertainment of a strong hope of a revival in the Church of missionary interest.

The many articles on the subject of Foreign Missions, which have since then appeared in religious papers, give evidence of the fact that it is exciting unusual attention.

The Foreign Committee participate in the hope above expressed. They are, moreover, seeking by new methods (not, however, such as are intended to supersede the old, but to be additional thereto) of widening the sphere of interest in the work.

To this end they have inaugurated a system of "Five Cent Collections," and have several agents, who, in connection with their other labors on behalf of the Committee, are engaged, in concurrence with parish ministers, in various parts of the country, in introducing this system. The present indications are such as to promise success in this effort.

The Committee, moreover, purpose to appoint a special Secretary, who will give his whole time, so long as he may find it convenient to act in this capacity, to efforts to obtain men and means for the work of Foreign Missions.

The Committee repeat the language of their Report to the Board, and say: "In such methods as they may devise, and by all other means in which their brethren of the Clergy and of the Laity may find opportunity, the Committee ask for earnest and hearty coöperation."

In behalf of the Committee,

S. D. DENISON, *Secretary and General Agent.*

Remittances to be made to JAMES S. ASPINWALL, ESQ., *Treasurer,*
86 William Street, New-York.

NEW-YORK, January 1st, 1864.

HEATHEN GIVING AND CHRISTIAN GIVING.

THE REV. CHARLES GUTZLAFF, who labored twenty years as a missionary in China, and who, from his intimate knowledge of the language, was familiar with almost every thing pertaining to the Chinese, says of them, that they give much more, in proportion to their income, to sustain their heathen religions and superstitions than Christians do to sustain the true faith.

The Rev. Dr. Scudder, so long a missionary in India, says: "The offerings made by the heathen to support their idolatry are far greater than those which are made by Christians to honor their Divine Master. A rich native of India, not long since, gave more than twelve hundred thousand dollars at one time to his idols. Another rich native has been known to spend more than one hundred thousand dollars on a single festival—the festival of the goddess Karle, and an annual sum of more than thirty thousand dollars during the remainder of his life."

Were such men to hear of the contributions made by Christians for the support of their faith, it would not be surprising if they should be heard to exclaim: "It is because heathenism is true and Christianity false, that our contributions so far exceed those which are given by Christians." And what reply should we give if we were to hear such an exclamation?

In the Word of God, giving is united with praying, and giving is put first: "To him shall be given of the gold of Sheba, prayer also shall be made for him continually, and daily shall he be praised."



THE CARRIER-DOVE.

WE beg leave to call attention to this monthly missionary newspaper, for children and youth, published by the Foreign Committee.

It contains much missionary intelligence, is beautifully illustrated by engravings, and its articles are carefully prepared and selected.

The Committee desire its more extended circulation, not for any direct pecuniary profit—for this the paper does not afford—but for the influence it is calculated to exert in interesting the young to devote their hearts to Christ, and to labor and to pray, and to give for the extension of his kingdom.

Specimen copies will be sent wherever desired.

TERMS:

Eight copies to one address, \$1.00 per annum.
Copies addressed singly, 25 "

Address orders to REV. S. D. DENISON, Editor, 19 Bible House, New-York.

N. B.—Additional copies of this paper will be sent to any clergyman or layman who may desire to have them for distribution, on application to the Secretary and General Agent, 19 Bible House, New-York.

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., Chairman.

Rev. John Cotton Smith, D.D.,	Rev. A. Cleveland Coxe, D.D.,	Frederick S. Winston, Esq.,
Rev. A. H. Vinton, D.D.,	Stewart Brown, Esq.,	Rev. S. D. Denison, Sec. and Gen. Agent.
Rev. M. A. De Wolfe Howe, D.D.,	Lewis Curtis, Esq.,	James S. Aspinwall, Esq., Treas'r.

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

JANUARY, 1864.

THE NEW YEAR.

ONE of its earliest festivals is the EPIPHANY, a festival bright and joyous to us Christians, gathered *out of the nations*, and invested with the unspeakable privilege of being children in the great family of God.

It is not without reason, therefore, that the Church in her General Convention has declared that, among her special seasons, the Epiphany presents itself as *a fit time* to show forth our thankfulness for the transcendent mercies of God in Christ by making offerings in behalf of those who *still sit in darkness*.

Thus shall we show our love, thus shall we show to how high a standard we have risen in our estimate of that glorious work which Christ has wrought out for us, and not for us only, but for every people and nation and tongue under the whole heaven.

It is not man's voice, it is the voice of God our gracious Saviour, which says: "*Go ye into all the world and preach the Gospel to every creature.*" Say unto them: "Look unto me and be ye saved, all the ends of the earth; for I am God and there is none else." "There is no God else beside me; a just God and a Saviour; there is none beside me." Who can read these touching words, flowing out of the loving heart of Christ, and not be moved when he looks abroad and sees millions upon millions bowing down to dumb idols?

Oh! that the mountains could speak, and the stones of the land cry out: "Look unto God and be saved!" But God has given to men only the privilege of telling out among the heathen the glad tidings of salvation. Such is our privilege, such is our duty. God give us grace to do it!

MISSIONARY CANDIDATES.

For two or three years past not a single one of the graduates of any of our Theological seminaries has offered himself for the foreign field. Though we have had so few missionaries abroad, and though the number has been much lessened recently by death and sickness, yet none have come forward to take the places of those who have been called away, or those who have left the field for a time.

We have to-day ninety-nine ordained clergymen laboring at home for one abroad, as any one can see who will consult our Church almanacs or Convention journals. And if, as was said, in an able paper read at the last annual meeting of the Board of Missions, there is now a minister of the Gospel for every four hundred adult persons in our country, surely a much larger proportion of our younger clergy should go abroad than now do go.

Two thirds of the human race are still living and dying in ignorance of that great fact, that "Jesus Christ came into the world to seek, and to save, those who are lost."

There is that vast mission field of China, with its four hundred millions of immortal beings; and yet Bishop Boone and two Presbyters and one native-Deacon are all the ordained clergymen we have laboring there. Though at every breath we draw, the soul of a Chinese passes into the eternal world, and though not one in a thousand of those thus passing have ever heard even of the name of Jesus, yet we have but four ministers of the Gospel to point its teeming myriads to the "Lamb of God, who taketh away the sins of the world."

In Africa there are at this moment only two white clergymen laboring with Bishop Payne, the Rev. Mr. Hoffman and the Rev. Mr. Toomey.

In Japan, the Rev. Mr. Williams is laboring all alone.

Would that the younger clergy, and the students in our seminaries, would ponder these solemn facts; and would that some of them would consecrate themselves to the work of the Lord among the heathen.

"Judged by its manifestations," says Bishop Payne, "the love of Episcopal Christians flows out coldly and languidly for a world for which Christ died?"

If the same test be applied to our Theological Schools, how little must be the missionary spirit and the missionary zeal which prevail there!

Let us hope and pray, that the apathy which has latterly prevailed on the subject may cease; that the experience of the last few years may be exceptional; and that through all the future, no year may pass without some offering themselves for the foreign field.

It is pleasing to know that there has been no falling off in the number of missionary candidates during the last year at the English College at Islington. We append a few extracts from the last Annual Report of the Principal of that Institution:

“For more than thirty years the average number under training was twenty-two. During the last four or five years the additions to our ranks have been so considerable, that forty-two was the number reported twelve months ago. No further addition has been made to this average; but it is matter for thankfulness that there has been no retrogression.

“Whilst forty-two is the average of students for the year, as many as sixty-three altogether have been connected with us for a longer or shorter period.

“One circumstance connected with the past year, although already familiar to most of the friends of the Society, must not be altogether unnoticed in this Report. It is the fact, that on a single occasion no fewer than fourteen students were presented for holy orders at an ordination specially appointed for the purpose. A Missionary Bishop—the Bishop of Sierra Leone—under commission of the Bishop of London, set apart the candidates to the sacred office, and the son of a former missionary of the Society preached the ordination sermon. The event is probably unique in the missionary history of the Reformed Church. Never before, since the Reformation, had so large a number of persons been set apart at one time by any Bishop in England for missionary purposes, and for the spread of Christ’s kingdom in the heathen world.

“Among the students at present connected with us, five are sons of missionaries, who, with one exception, were themselves formerly resident in the Institution, and are still permitted to labor in the mission field.”

A NEW SYSTEM OF COLLECTIONS.

It is found that while some of the communicants of our Church give liberally to the cause of Foreign Missions, others give nothing at all, and the majority give so very little, that the average sum received from each communicant is not quite one cent a week.

In the hope of greatly increasing the contributions to, and interest in the work, the Foreign Committee of the Board of Missions have instituted a system of Weekly Collections by Volunteer Collectors, after the plan which has been successfully tried by the Church Missionary Society in England, and the Society for the Propagation of the Gospel.

The importance of the movement, and the details connected with its operation, are set forth in a pamphlet entitled, *A Call to Every Christian*, copies of which will be furnished gratuitously on application to the Secretary and General Agent.

The members of the Foreign Committee respectfully invite the attention of both the Clergy and the Laity to the following

SUMMARY OF THE PLAN.

(1.) Each subscriber is to give the sum of five cents per week; but if any subscriber prefers to give for ten weeks, (fifty cents,) or one year, (\$2.60,) in advance, such subscriber will of course be permitted to do so.

(2.) The subscribers are to be composed of persons who have not been accustomed to give any thing to the cause of Foreign Missions; or those who are willing to increase the amount they have previously given by the sum named.

(3.) The subscriptions are to be collected by persons who volunteer to act as "Gatherers;" and the visit of the "Gatherer" for the subscription is to be weekly, or otherwise, as the subscriber prefers.

(4.) Each "Gatherer" is to endeavor to obtain ten such subscribers; thus bringing into the Missionary Treasury \$26 a year.

(5.) Each "Gatherer" will be furnished gratuitously with a book in which to record the names of the subscribers, and the amounts received.

(6.) In each parish where the system is adopted, there is to be a person called a "Receiver," who will, once in every ten weeks, receive from the "Gatherers" the sums which they have collected, and forward them to the Treasurer of the District; or, until such an one is appointed, to the General Treasurer of the Foreign Committee.

(7.) The "Receivers" will also be furnished with books in which to record the names of the "Gatherers," and the amounts received from them.

(8.) The "Receiver" may be the Minister of the Church, or any other person whom the Minister and the Gatherers may mutually agree upon.

(9.) To maintain the system with efficiency, it will be necessary for the "Receiver" to hold a meeting with the "Gatherers" *at least* once in every ten weeks, to receive the contributions, impart missionary information, and engage in prayer and praise.

(10.) Every ten weeks the subscribers will be furnished gratuitously with a missionary paper, prepared expressly for them. The package will be sent to the "Receiver," who will distribute the papers to the "Gatherers," and they to the subscribers.

(11.) *It is not designed that this system shall take the place of the annual or other collections in the Church, or the usual offerings in the Sunday-school; but it is intended as something additional to these; the design being to engage the zealous members of our churches as co-workers with the Pastors in increasing the interest and the contributions of their several parishes.*

(12.) Until more permanent arrangements are made, the Foreign Missionaries now temporarily in this country, the Rev. Mr. Auer from Africa, the Rev. Mr. Liggins from Japan, and the Rev. Mr. Smith from China, have been appointed agents by the Foreign Committee to present, in connection with their other efforts, this subject in the churches, and coöperate with the pastors, in inaugurating the movement; which, it is earnestly hoped, may become general throughout our communion.

The Committee would only add, that in those churches in New-York and Brooklyn, and other places in which this subject has been presented, it has met with success, a good number of persons promptly volunteering to act as "Gatherers." In one of the first churches in which it was presented, twenty such volunteers were obtained, and are now at work; so that the contributions of that parish will be increased to the extent of \$500 a year; and there are doubtless very few parishes in the land where at least ten persons cannot be found who, out of love to the Master and his cause, are willing thus to be co-workers at home with those who are laboring abroad.

GREECE.

Letter from the Rev. Dr. Hill.

ATHENS, *September 24th*, 1863.

REV. AND DEAR BROTHER: On the 13th instant we resumed our usual routine of school duties. As it fell on Sunday, we did not actually commence our work until Monday the 14th.

As usual, crowds appeared at our gates early in the morning, and, as usual, we gave the preference to those who had been our regular scholars during the past year.

Of course, as usual, many were sent away. We registered two hundred and seventeen, reserving places for many, who have not yet appeared, of our former pupils. The prospect is, that every seat will be filled in a few days, and our complete number of four hundred and fifty will appear on our books.

I am disposed to believe, that through God's blessing, the year upon which we have entered will be a prosperous one for our Mission. We are entering upon a new state of things, and under the reign of a youthful Protestant king, who has been brought up under the very best auspices, and enjoyed the invaluable privilege of a religious and constitutional education, connected so intimately with the reigning family of England, and enjoying the inappreciable advantage of the wise counsels of an enlightened statesman, such as is Baron Sponck, who accompanies him. We look forward with hope to the future.

The Danish envoy called to pay me a visit yesterday. He speaks in terms of warm affection of the young prince — of his piety, his intelligence, his modesty, his frank and open character, and other virtues. He does not bring a Lutheran clergyman with him, and, until one shall be sent out, the king will probably avail himself of the services of the English Church. He speaks English perfectly, we are informed.

I am assured he will take a great interest in our Mission, which is, as you know, the only Protestant Mission bearing ostensible marks of life (I allude, of course, to our large schools) in Greece, except that of Mr. Hildner, in Greece.

I have received a most affectionate and interesting letter from the Rev. George Williams, of King's College, Cambridge, called forth by my letters of May, which appeared in the SPIRIT OF MISSIONS for July. He says, (speaking of the Commit-

tee on Union:) "It must, indeed, be a great satisfaction to you to see this new movement in the right direction for drawing together again long-estranged brethren in the household of faith, and it was a great satisfaction and real pleasure to me to be able to appeal, as I did, to your great and blessed work in Greece, as an example of the kind of service which the West might do in the East."

Mr. Williams refers to the visit he paid us three years ago, (and that not the first,) and how this led to his taking a deep interest in our Church and her mission. He adds: "Further results are in God's hands, but I feel it is already a great gain and a cause of deep thankfulness that committees of our two Churches should be in correspondence on such a deeply important subject, (the union or intercommunion between the Greek Church and ours.)"

I am happy to say we have passed through the summer very comfortably.

Under date of October 24th, 1863, Dr. Hill writes as follows:

"We are now on the tip-toe of expectation, and in the midst of great preparation. The young King George the First leaves Toulon to-day, and may be expected here on the 28th or 29th instant. Nothing else is spoken of or thought of in Athens. I will try to send you a brief account of the affair, which promises to be a very brilliant one.

"The Danish ambassador and his amiable young son, both of whom understand English, worship in my church. They expressed much gratification with the prayer I offer every Sunday morning (before the General Thanksgiving) for the young king, a copy of which I inclose. The Greeks are delighted with it. It has been translated into Greek, not by me nor by my invitation, but voluntarily by a young gentleman, formerly one of my infant scholars, now a highly distinguished member of the bar, who understands English perfectly.

"We are all well, and very busy indeed.

"Yours faithfully."

The following is a copy of the prayer mentioned by Dr. Hill in the above letter:

PRAYER COMPOSED BY REV. J. H. HILL, FOR
ST. PAUL'S CHURCH, ATHENS.

"O Almighty God! 'by whom kings reign and princes decree justice,' we humbly beseech thee to bless and keep

thy servant George, whom thou hast set over the people of this land to be their ruler and king. Protect his person and guide his councils; let thy wisdom be his guide and thine arm strengthen him. May justice, truth, and holiness, peace and love, flourish in his days. May 'he judge the people according unto right, defend the children of the poor, and punish evil-doers.' May his reign be prosperous; and finally, wilt thou, of thy mercy, crown him with immortality in thy kingdom!

"And to all his subjects give a spirit of dutiful obedience to the laws, and of submission to the authority of their sovereign, not only for wrath, but for conscience sake, as unto the ordinance of God. These and all other needful blessings for the King and for his people, grant, we beseech thee for Jesus Christ's sake, our Lord. Amen."

AFRICA.

Report of Mr. R. Miles.

WE find the following report in the October number of the *Cavalla Messenger*. The writer, Mr. Miles, was formerly connected with the Mendi Mission, on the West Coast of Africa, above Monrovia. He and his wife joined our Mission at Cape Palmas in April last.

CAPE PALMAS AND OUT-STATIONS.

I have not long been among you, and have not much to relate in this my first report.

Having dwelt several years on another part of this coast, before coming to Palmas, we have suffered but very little at this place in the customary sickness of new-comers. For a few weeks only we were a little debilitated by lingering fever, apparently undergoing a slight reaclimation. From this fact we were enabled to commence our work almost immediately.

We were sorry not to have reached the Asylum before the departure of Mr. and Mrs. Hoffman, yet we have endeavored as far as possible to supply their place in the private religious instruction of the inmates. The particular effort has been to keep religious truth before the mind in such a manner that by the aid of the

Holy Spirit it should have a practical effect on the daily life and conversation.

The prayer meeting on Fridays, at St. Mark's Church, has been kept up, but with poor attendance. Generally there has been only one or two present besides the inmates of the Asylum.

In my labors for the natives around us, I have endeavored to use whatever talents may have been given me.

With but few exceptions, I have preached, through an interpreter, in one or two towns across the river every Sunday.

I have preached in six Grahway and Half-Grahway towns, and also three others, during the last quarter.

The natives do not attend in large numbers, generally ten or twelve, besides children. They listen with apparent attention, and after meetings, are often heard discussing the subject of the sermon, and comparing it with their own belief and experience.

I have felt much interest in the welfare of their schools, and have visited them occasionally to encourage the scholars and assist the teachers as may be in my power.

Mrs. Miles accompanies me to the schools and the towns, to assist in singing and to influence the women to attend on preaching.

Mrs. Miles also assists in teaching the Asylum school. Besides this she teaches an evening school for adults in the settlement, who are still desirous of improving their education, but shut out from the common schools, by engaging in the more active duties of life.

There are about twenty-five in regular attendance, five evenings in the week, with marked improvement even in those who are more advanced in life.

One particular benefit of the school is the opportunity it affords of imparting religious knowledge, which is always mingled with the instruction.

Often some particular point, or some passage of Scripture has here been explained to the understanding and satisfaction of the hearers.

CASE OF A SAILOR AT ST. MARK'S HOSPITAL.

I must speak of St. Mark's Hospital, and of the interesting death which occurred there about two days ago.

On Monday, the third inst., two sailors were brought to the hospital from the brig *Eastern Light*, of Boston; one of them recovered and went on board again after

being there one week, but the other, Charles A. Goolron, after a short illness, died on Tuesday last.

While conducting prayers each day, such scripture was read and explained as was thought most suitable to their situation.

From the first Charles took it kindly and gave heed to the truth, as one nearing his end, though saying at the time that he expected to recover. He was even laying plans to compensate those who were showing him kindness, for which he seemed truly thankful.

He seemed inclined to believe in universal salvation, and had for a long time deceived himself with this belief; yet he had received religious instruction when young, and now, by the help of the Holy Spirit, his early teaching was revived in his memory, and through God's mercy he was made to feel his perishing condition.

He acknowledged his sins with deep repentance, and asked Christ to forgive him.

The particular thing which weighed upon his mind was the belief that by his waywardness of life he had brought down his father's gray hairs with sorrow to the grave.

On Sunday morning he was told that it was not likely that he would recover. He received it calmly, and inquired more particularly as to the probabilities.

I was away on Monday, and as he wished for prayer, others went in and prayed with him. He expressed to my wife much regret that I had left him on so important a day. He requested singing, and he himself raised the tune and sang in a weak voice: "Happy day, when Jesus washed my sins away." On being questioned of his state of mind, he said he was ready to die, he had committed his soul into the hands of Jesus; that he had been a great sinner, but that God had pardoned his sins. On feeling an acute pain, he called: "Come, Jesus, come quickly." Then he wished to have sung, "On Jordan's stormy banks I stand," which was complied with.

On my return in the evening, he recognized me at once, and again expressed his belief as stated above.

After prayer on Tuesday morning he bade us good-by, with the expression: "God bless you."

In the afternoon I was called in; he was not entirely rational, but, as before, so he was again earnestly commended to God

for forgiveness and salvation. He made no response, nor did he speak again, but passed away an hour after, peacefully and without a struggle.

CHINA.

Pekin and Our Missionary There.

ACCORDING to the latest foreign treaties with China, though foreigners may visit Peking, they cannot reside there, unless they are attached, in some way, to one of the foreign legations. Three missionaries are residing at this great capital at the present time, one of whom is our missionary, the Rev. Mr. Schereschewsky. He is acting as interpreter to the Hon. Mr. Burlingame, the American Minister, and endeavoring to perfect himself in the acquisition of the Mandarin language. This is the language spoken by official personages and the *literati* of China; and Bishop Boone thinks that Mr. Schereschewsky is qualified to labor efficiently among these higher classes of the Chinese by his facility in acquiring the language, and, also, by the peculiar bent of his mind and his varied learning. As the Peking style and pronunciation of this language is considered throughout China the highest and best, that is, therefore, the most favorable place in which to perfect himself in it.

As the capital, however, is not one of the cities opened to the residence of unofficial foreigners, the foreign ministers, especially the English Minister, discourage the public preaching of the Gospel, or any very aggressive efforts at converting the natives.

The present British Minister is a brother of the Governor-General of India, and fears are entertained by some that he will pursue in China the traditional policy of the English Governors of India, of discouraging missionary efforts and fondling idolatry.

• The missionaries are able, even at pres-

ent, to do some little in conversing with individuals, and circulating books; and if, after they have fully acquired the language, they should find their labors at Pekin to be too much restricted, they can retire to Tientsin, the port of Pekin, and labor there. Tientsin is situated on the Peiho River, about a hundred miles from Pekin, and contains about 400,000 inhabitants. As this is one of the opened cities, there will here be no hindrance, we hope, to carrying on every department of the missionary work.

As both these cities are much healthier than the cities in the south of China, it would seem desirable, when an enlargement of our Mission takes place, that it should be in this direction, or, at least, that those whose health is not good in the South should try the North.

The following remarks on Pekin and the Pekinese are extracted from the narrative of a recent visitor:

"Although I had spent nearly one third of my life in China, and had visited the principal cities along the seaboard, I expected to find a different, as well as improved, style of civilization at the capital. It was, therefore, with feelings of considerable interest that I approached within sight of its walls from the east, about nine o'clock on the morning of the fourth of March. Among the first objects which attracted my attention were a number of camels, which were lying down, quietly chewing their cuds, and awaiting the reception of their burdens. None of these animals are to be found in the southern parts of the empire, but during my short visit at Pekin I met many hundreds, if not thousands, engaged in transporting coal from the mines on the west, and carrying goods into the country on the north and west.

Every thing is on a large scale. The streets are wide—the main ones being several times wider than the usual streets of large cities of Southern China. The northern, called Inner or Tartar City, is said to be fourteen miles in circuit, and the southern, or Chinese City, ten miles. They are separated from each other by a high wall, in which are three large gates, open from early dawn to sunset. The principal

streets run from east to west or from north to south, and cross each other at right angles. The city walls are about thirty feet high, and are kept in pretty good repair, which cannot be said of most Chinese cities. The houses of the better class of citizens are ample, have spacious courtyards, and from the street present but a shabby appearance. Usually the houses are concealed from sight by a high wall.

"Few sedans are seen, but one-horse carts are plentiful and not expensive. Large numbers of these Chinese omnibuses are to be found in the streets, waiting for passengers. They constitute the best way of travelling from one part of the city to another, and are almost a necessity to strangers as well as residents. The charge per day is only about sixty or seventy-five cents.

"The people do not seem nearly so excitable and curious or inquisitive as are the Chinese in the southern parts of the empire. Every one appeared to be occupied with his own affairs, and to pay but little attention to foreign visitors. This may be accounted for by the fact that the inhabitants of Pekin are accustomed to see strangers from various countries, who visit the capital, bringing tribute, or for purposes of trade or religion. One may see Mongolians from the west and north-west, Manchurians from the north, Corrans, and Tibetans. Roman Catholic missionaries have resided at Pekin for greater or less numbers for over two hundred and fifty years, and the Russians have had an embassy there for a considerable time. A foreigner may perambulate the streets of Pekin without being annoyed by crowds of idlers following at every step. The citizens seem much less saucy and impertinent than are the Chinese in other parts of the empire where I have been.

"The Pekinese seem much more hardy and robust than the Chinese at the south. This may be owing in some degree to the climate. Their diet is more hearty and nourishing than the common diet in more southern sections of the empire, less rice, and more wheat, corn, and millet, etc., being used. Whatever may be the natural causes, they are undoubtedly a superior class (not to say race) to their fellow-countrymen resident in the South.

"The foreign legations of Great Britain, France, Russia, and the United States, are well located in the southern part of the Tartar City, and near each other.

The hospital of Dr. Lockhart is on the premises belonging to the British Legation. The missionaries, English and American, who will try to obtain a foothold in the capital, will probably, for the present, be contented to locate themselves in the same part of the city.

"The experience of the foreign residents goes to show that the climate there is very healthy and invigorating. The nearness of the division wall between the southern and the northern cities to the foreign legation makes recreation by walking practicable even for ladies and children, though they live in the midst of two millions of people. Large numbers of trees are scattered over the city in all directions, and these must give in the summer season a rural aspect to the scenery of the two cities, as viewed from the wall, and add much to the pleasure of a walk on the top of it."

JAPAN.

Causes which have Led to the Present Conflict.

As setting forth the views of a missionary as to the causes which have led to the present conflict between some of the princes of Japan and foreign governments, we insert the following article, which appeared originally in a recent number of the *Christian Times* of this city:

"Some of the powerful princes or feudal lords of Japan have, from the first, been bitterly opposed to the re-opening of the country to foreign intercourse.

"When the last American treaty was about to be signed, the powerful prince of Kanga laid his hand upon his sword-hilt, and declared to the attendant nobles that it would be better for them to die fighting for their country than give their consent to such a treaty. This man and the princes of Satsuma and Mito have now not only laid their hands upon their sword-hilts, but they have drawn their swords from their scabbards, and arrayed themselves and their followers in armed hostility to all foreigners.

"The allegiance of these feudatory princes to the Mikado, or Emperor of Japan, is very slender; and they allow scarcely any interference on the part of the Imperial

Government with matters in their own principalities.

"The political state of Japan at the present time is very similar to what that of Europe was in feudal times.

"The Daimios or princes are the sole lords of the soil in their own provinces, and almost the whole population are but laborers to till the ground, and shopkeepers to distribute the produce for their benefit. They keep the people, in fact, in a state of serfdom, giving them no voice in the government, nor any part in the administration of affairs.

"To maintain their despotic power, they support a vast number of armed retainers. The prince of Kanga has forty thousand, the same number as the Tycoon. The princes of Mito and Satsuma have each about thirty thousand.

"Now these haughty feudatory nobles are shrewd enough to perceive that if they allow their people to have intercourse with the freer nations of the West, they will imbibe notions of liberty, freedom, and independence, and that they will no longer be able to keep them in a state of serfdom or vassalage. They have, therefore, encouraged their armed retainers to insult, and, in some cases, to assassinate foreigners; and as the British Minister, Sir Rutherford Alcock, says, in his work just published, 'if ever insult or menace is offered, it comes from this class alone, the other Japanese being uniformly friendly.'

"And now, finding that foreign governments are demanding the giving up of the assassins, and also large sums of money for the families of those who have suffered, these hostile princes have marshalled their soldiers and manned their forts; and the prince of Satsuma has driven off an English attacking squadron.

"It should not be supposed, however, that all the blame for the present state of things rests upon the shoulders of the native princes. Even the British minister is constrained to confess, what others know full well, that European diplomats have been more restless and aggressive than Americans, and therefore they have suffered more. He states also, that nowhere, except at some gold-diggings, has there been a greater influx of lawless and dissolute foreigners than in Japan; and that these foreigners have trampled upon Japanese law, and shot down Japanese citizens.

"The writer of this article has himself been witness in Japan to acts of violence

performed by foreigners which would exasperate a much less sensitive people than the Japanese.

"Yes, there have been faults upon both sides; and the justice of God will be seen in causing both sides to suffer. But God will no doubt cause mercy to triumph over justice, and educe permanent good from a temporary though dreadful evil. He will doubtless overrule the war to the wider opening of the country, and preparing the way for a Gospel ministry, the greatest source of blessing to any country.

"As Christians, then, we should not slacken, but rather redouble our efforts for Japan, in order that we may occupy these greater openings as soon as they are made. In anticipation of what is speedily to result, our interest should be all the more lively, our prayers all the more earnest, and our contributions all the more liberal, for the spiritual well-being of the multitudes who people that land.

"Doing so, we shall meet our duty and our responsibility in reference to Japan, and be fulfilling the will of Him who hath commanded us to make disciples of all nations.
J. L."

MISCELLANEOUS.

Heathen Newspapers on the Bible and Missions in India.

In the Bombay Presidency, a newspaper published in Mahrathi, which the *Times* correspondent pronounces to be the best native paper in India, in reviewing the events of 1862, laments that the vedantist or purely deistic movement has rather gone back in the last year, and then confesses that the missionary movement is making steady progress, adding these notable words: "With our converted countrymen, we are anxiously expecting the advent of God's day, when the hearts of many millions amongst us will be stirred, we may not say by the spirit of Christians, but by a strong, sincere, religious agitation. Any thing is preferable to this senseless sticking to old ways."

A Bengali native and heathen newspaper boldly advocates the introduction of the Bible into Government schools, saying of it, in oriental but most apposite terms: "It is the best and most excellent of all English books, and there is not its like in the English language. As every joint of

the sugar-cane, from the root to the top, is full of sweetness, so every page of the Bible is fraught with the most precious instructions. A portion of that book would yield to you more of sound morality than a thousand other treatises on the same subject. In short, if any person studies the English language with a view to gain wisdom, there is not another book which is more worthy of being read than the Bible."

In South India, a Canarese newspaper, edited at Bangalore by a Brahmin, under the patronage of the Rajah of Mysore, writes: "On this occasion we avail ourselves of the opportunity of saying a few words to our own people. Let them pardon us. It is evident to all that missionaries are doing a vast amount of work. These missionaries are the inhabitants of a far-off land. There, like our spiritual teachers, they generally abandon worldly avocations, and devote themselves to the things of religion. For the dissemination of their own religion they suffer much, go to distant lands, learn the languages of the people, mix freely with them, and, by the manifestation of meekness and other virtues, easily accomplish their object. We must say, that by missionaries principally English civilization, the English language, and English wisdom are diffused. We may add, that through them the British rule will be firmly established in this country."—*From the Annual Report of the Church Missionary Society for 1862-1863.*

Madagascar.

We have received a letter from one of the two missionaries who have left this country with a view to the commencement of a mission in Madagascar. They are at present at Mauritius, in intercourse with the Malagasy who are there, and engaged in the study of their language. Mr Campbell says:

"We are both progressing in the language. We are both able to read pretty fluently, and in such a manner as that the Malagasy tell us they understand every word. I have become very much attached both to the people and the language, and long for the return of our good Bishop, that he may lead us forth to the conquest of the country.

"I have had several meetings with the Malagasy during the past month, in company with my teacher, in which I read the word of God and prayed, having com-

mitted the Lord's Prayer and the apostolic Benediction to memory. At the first meeting, which was held in a cottage on Saturday, August eighth, there were six men and four women in attendance. We sang a hymn, after which I read the second chapter of St. John. Simeon, my teacher, prayed, and I concluded with the Lord's Prayer and the Benediction. The people were rejoiced to hear me read, and attempt to speak in their own language. They wished me much happiness and God's blessing, and promised to bear myself and work before the throne of grace. When I left the meeting I wished myself in Madagascar.

"The next meeting I had was on Sunday, August twenty-second. It was not, like the former one, held in a cottage, but in the preaching-house of the London Missionary Society at Moka. There were about twenty persons in attendance. After the singing of a hymn, I read the fourteenth chapter of St. John, and then prayed, using the Lord's Prayer. Simeon also prayed. I then spoke to them for a short time, through Simeon.

"There are several Malagasy, who live not far from Mr. Hobbs, whom I visit daily."—*Christian Missionary Record*, November, 1863.

INTELLIGENCE.

RESIGNATION. James F. De Peyster, Esq., who has been connected with the Foreign Committee, as a member, for twenty-eight years, has found himself obliged, by his varied and increasing labors, to resign his position therein.

The Committee part with Mr. De Peyster with sincere regret, and with a high appreciation of the good service which, in years past, he has done for the cause of Christ in the work of Foreign Missions.

THE SPIRIT OF MISSIONS.—Those of the Clergy who have hitherto received the *SPIRIT OF MISSIONS* without charge, are referred to the notice on the second page of the cover for the new terms which the exigencies of the publication have made it necessary for the Committees to adopt.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from October 1st to December 10th, 1863.

Vermont.

Guilford—Christ, Miss C. Field,.....

\$1 00

Massachusetts.

Boston—Mrs. M. C. Dimmick,.....

\$2 50

St. Matthew's, $\frac{1}{2}$,.....

5 00

Brookline—St. Paul's, through Am.

Ch. Miss. Soc.,.....

215 00

Fall River—Ascension,.....

13 00

Granby—B. Preston, for Africa,.....

2 00

Newton Corner—Grace, for China,...

17 85

Salem—St. Peter's,.....

25 00

280 35

Rhode Island.

Portsmouth Grove—Rev. A. Proudft,

U.S.A., $\frac{1}{2}$,.....

\$2 50

Providence—Grace, collec. at meeting

of Board of Miss., $\frac{1}{2}$,.....

57 00

St. John's, collection at do., $\frac{1}{2}$,... 242 50

\$302 00

Connecticut.

Danbury—St. James',.....

4 78

Fairfield—St. Paul's,.....

10 00

Guilford—Christ, $\frac{1}{2}$,.....

15 00

<i>Middletown</i> —A friend of Missions,...	\$20 00
<i>Middle Haddam</i> —Christ,.....	10 05
<i>Monroe</i> —St. Peter's,.....	6 15
<i>Newtown</i> —Trinity,.....	30 00
<i>Sandy Hook</i> —A friend to Missions,...	5 00
<i>Southport</i> —Trinity,.....	9 37
<i>Tranbull</i> —Christ,.....	5 00
<i>Windsor</i> —St. Gabriel's,.....	10 00
<i>Woodbury</i> —St. Paul's, $\frac{1}{2}$,.....	5 00 \$130 35

New-York.

<i>Amenia</i> —St. Thomas',.....	3 00
<i>Brooklyn</i> —Grace, Mrs. Herdt, for sup- port of Daniel Osgood, Af.,.....	20 00
<i>Cooperstown</i> —Christ, a lady,.....	5 00
<i>East-Hampton</i> —St. Luke's,.....	6 72
<i>Greenwich</i> —T. R. I., $\frac{1}{2}$,.....	10 00
<i>Herkimer</i> —Christ,.....	3 00
<i>Mount Morris</i> —The widow's mite,...	1 00
<i>New-York</i> —Annunciation, members of, for Africa, \$36; for Rev. Mr. Auer, \$6,.....	42 00
Am. Bible Soc., for China and Japan,.....	1,250 00
<i>Pelham</i> —Christ, for ed. of Nannette Bolton, Af.,.....	18 00
<i>Piermont</i> —Christ,.....	2 50
<i>Pottdam</i> —Trinity S. S., for Cape Pal- mas Orphan Asylum, Af.,.....	5 00
<i>Ravenswood</i> —St. Thomas' S. S., for sup. of Benj. Andrews, Cape Pal- mas, Af.,.....	25 00
<i>Richfield Springs</i> —Mrs. J. Whitney,...	5 00
<i>Sag Harbor</i> —Christ,.....	2 55
<i>Saugerties</i> —Trinity,.....	4 00
<i>Smithtown</i> —St. James',.....	3 00 1,405 77

Western New-York.

<i>Geneva</i> —Dr. G. L. Rose, (per Am. Ch. Miss. Soc., for Africa and China),...	50 00
<i>Le Roy</i> —A friend for Greece,.....	10 00
St. Mark's Ch. S. S., Delancey Class,...	20 00
<i>Windsor</i> —Zion,.....	2 56 82 56

New-Jersey.

<i>Bergen Point</i> —Trinity, for Africa,...	25 00
<i>Elizabeth</i> —St. John's, a friend for Af.,	20 00
<i>New-Brunswick</i> —Children's Hoffman Society,.....	6 00
<i>Perth Amboy</i> —St. Peter's S. S., for sup. of Hamble Leacock, Af.,.....	25 00
<i>Princeton</i> —Trinity, a member, $\frac{1}{2}$,.....	2 00 73 00

Pennsylvania.

<i>Allentown</i> —Rev. Mr. Brobst, for China,...	5 00
<i>Brownsville</i> —Christ, a member for Ann E. Sweltzer Scholarship, China, \$30; for China, \$10; Africa, \$10,.....	50 00
<i>Lower Dublin</i> —All Saints',.....	33 55
<i>Minersville</i> —X,.....	20 00
<i>Norristown</i> —A friend, through Rev. Dr. G., of N. O., for Africa,.....	10 00
<i>Philadelphia</i> —Atonement,.....	113 52
Cape Palmas Female Orphan Asy- lum Society,.....	103 20
Evangelist's, a member,.....	1 00
H. G.,.....	5 00
Calvary, Rev. C. H.,.....	1 20
Grace, Miss. Society, for Af.,.....	200 00
St. Luke's S. S., for China,.....	25 00
<i>Pittsburgh</i> —St. Andrew's, for ed. of Elizabeth Mattocks, \$25; Sarah Ormsby, \$25; Soo Klung, \$25,.....	75 00

<i>Radnor</i> —St. David's,.....	\$18 00
<i>Scranton</i> —St. Luke's,.....	7 40 \$672 97

Delaware.

<i>Wilmington</i> —Mrs. S. M. Du Pont, for Japan,.....	100 00
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Maryland.

<i>Baltimore</i> —Judson M. Duckett,.....	10 00
Grace, Mrs. S. G. Wyman, for Af.,	100 00
Christ, James Hooper, Jr., Esq.,...	25 00
<i>Bladensburg</i> —St. Matthew's, \$2.50; B. O. Lowndes, for Af., \$5; gen'l, \$7.50,.....	15 00
<i>Cambridge</i> —Thos. J. H. Eccleston,...	5 00
<i>Catonville</i> —St. Timothy's Ch.,.....	2 12
<i>Centreville</i> —A. E. C., for Africa,.....	2 50
<i>Frederick City</i> —A Friend to the Cause of Truth,.....	10 00
<i>D. C., Georgetown</i> —F., for Bp. Payne, Africa,.....	9 65
<i>Washington</i> —Sigma,.....	20 00
Trinity,.....	40 00 239 27

Kentucky.

<i>Louisville</i> ,.....	10 00
<i>St. Matthews</i> —St. Matthew's,.....	25 00 35 00

Ohio.

<i>Cincinnati</i> —Christ,.....	157 00
<i>Dayton</i> —J. P.,.....	10 00
<i>Gambier</i> —Rosse Chapel, for China,...	50 00
<i>Ravenna</i> —E. S. Comstock, $\frac{1}{2}$,.....	5 00
<i>Youngstown</i> —St. John's,.....	19 00 241 00

Illinois.

<i>Lockport</i> —St. John's,.....	7 00
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Michigan.

<i>Flint</i> —St. Paul's,.....	10 00
<i>Jackson</i> —St. Paul's,.....	15 00
<i>Tecumseh</i> —St. Peter's,.....	13 63 33 63

Iowa.

<i>Iowa City</i> —Orphans' Home,.....	1 00
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Missouri.

<i>Sharpsburgh</i> —St. Jude's,.....	10 00
<i>St. Joseph</i> —German Mission,.....	10 00 20 00

Legacies.

Estate of Mrs. Nancy H. Greene,.....	57 00
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Miscellaneous.

<i>New-York</i> —Nerba, per Am. Ch. Miss. Soc.,.....	100 00
A. B. Z.,.....	20 00
Little Mary and Alice, for Af.,...	1 00
A Friend,.....	5 00
N. S. S.,.....	50 00
S. B. C.,.....	10 00
Mrs. Roubel, Paris, France,.....	5 60
Seventh Regt. Vt. Vols., Florida, $\frac{1}{2}$, Rev. J. A. Jerome, per Am. Ch. Miss. Soc.,.....	3 50 205 10
Total,.....	\$3,397 00